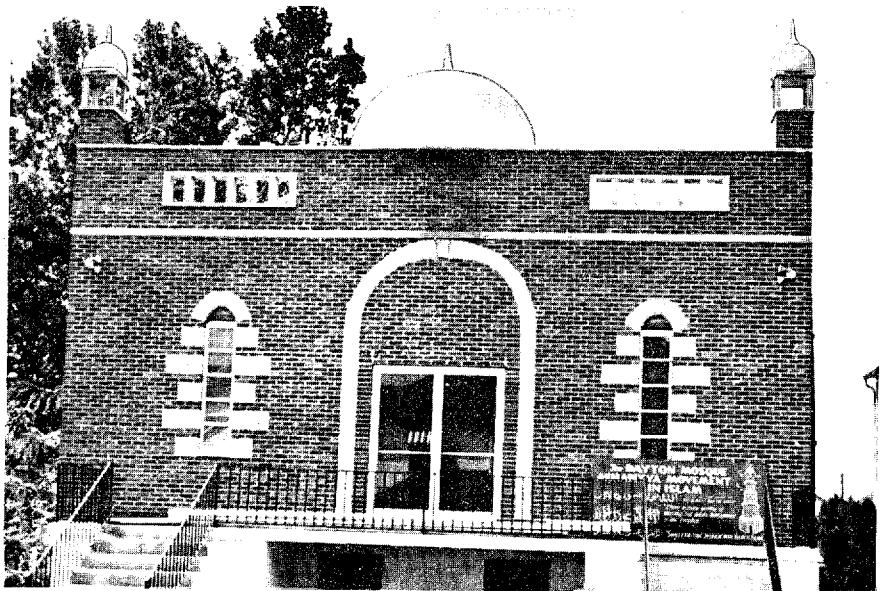


اللّٰهُ أَكْبَرُ
لَنْ يَنْجُونَ إِلَّا مَنْ سَمِعَ الْأَذْكُورَ



THE MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

JUNE - JULY 1971



HAZRAT MIRZA GHULAM AHMAD
(THE PROMISED MESSIAH)

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, in 1889. He claimed to be the Promised Messiah and to have come in the spirit and power of Jesus, regarding whom he made the startling discovery that he escaped death on the cross, migrated to the east, and conveyed his message to the lost tribes of Israel in Afghanistan and Northwestern India, and died a natural death at the ripe old age of 120, and was buried in Srinagar Kashmir, where his tomb is still to be found.

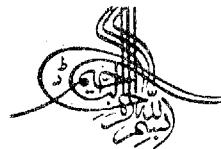
Like all Divinely appointed Teachers, Hazrat Ahmad met with strong opposition from his relatives, co-religionists and compatriots. But despite bitter opposition and persecution, his following increased daily and numbered hundreds of thousands during his very life-time. The movement has now a network of well-organized Missions all over the world, and a number of Mosques built in Europe, America and Africa.

His first Successor was Hazrat Maulvi Nurrudin, a devoted follower; the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised Grandson.

After the partition of India in 1947, the Headquarters of the Movement moved from Qadian to the newly-built town of Rabwah, West Pakistan.

CONTENTS

1. Purpose of the Advent of the Promised Messiah
2. What Hajj Reminds Us
3. Hazrat Khalifatul-Masih III's Participation in a Ceremony at Sierraleon
4. The Promised Messiah
5. Purpose of Creation of Man
6. The Economic Structure of Islam
7. A Letter From East Pakistan



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE GRACIOUS, THE MERCIFUL

THE MUSLIM SUNRISE

JUNE – JULY 1971

PURPOSE OF THE ADVENT OF THE PROMISED MESSIAH IN HIS OWN WORDS

“The task for which God has sent me is that I should, by removing the obstacles which have been set up between man and his Maker, reestablish in the hearts of men, love of and devotion to God; by making the Truth manifest, put an end to all religious wars and strifes, and lay the foundation of abiding peace; point out to the world the spiritual truths it has lost sight of; demonstrate to the world the true spiritual life which has been displaced by material desires; manifest in my own life those Divine powers which man is endowed with and which can be manifested only through prayer, righteousness and devotion; and above all, should permanently reestablish that bright and pure Unity of God, free from every kind of association of partners with Him, which has entirely disappeared from the hearts of men.”

“Also, I have been sent to give the world a firmer faith in God, and demonstrate to the world the existence of God, for, faith has withered and the life to come has become a mere fable, and the conduct of mankind shows that their whole trust is placed in this world and in things material.”

“God has ordained that human souls living in different parts of the globe, in the West or in the East, such of them as are inclined to righteousness, should be drawn toward the One God and collected around One Faith.”

The purpose for which this humble self has been sent is also to convey this Message to the world that, of the existing religions, the one presented by the Holy Quran is the right one and the one chosen by God, and the door to enter the abode of salvation is “La ilaha illallah Muhammadur rasulullah” (i.e. Faith in the Unity of God and the Messengership of Muhammad).

WHAT HAJJ REMINDS US

Hazrat Khalifatul-Masih II

(Second Successor of the Promised Messiah)



KHALIFATUL MASIH II

The Hajj or Pilgrimage to Mecca refreshes our memory of Hazrat Abraham's love of God, demonstrated by him four thousand years ago.

A child was born in Urr, four thousand years ago in the house of an idolater, and was brought up in a family given, day and night, to worshipping idols. But this child was born with an illuminated heart, and looked upon idol-worship with contempt from his very childhood.

Seeing misguidance prevailing on earth, God wanted to make some from among mankind His Own. Then, His all-seeing and all-pervading eyes anointed Abraham with Grace, and commanded him to sacrifice his son, so that, the foundation of righteousness might be laid and the fountain of purity and sanctity might spring up and flow, under His Own protection, and supervision, at a place away from human habitation.

In ready obedience to this Divine Command, Abraham, peace be on him, left the son he was blessed with in old age, in a barren valley where there was no food to eat, no water to drink. He left his son and wife in that dangerous and terrific valley, with the sole purpose that the name of God might be exalted and glorified, and His Majesty and Greatness might be established. He left them there with only a bagful of water and some dates, to live there, permanently, under Divine Decree.

When Abraham, peace be on him, thought within himself that the water and the dates would soon be exhausted, and there would be nothing left but the particles of sand and the brightness of the sun for his wife and son, he was overwhelmed by emotions, and his eyes welled up with tears. Seeing this condition of his, his wife, Hazrat Hagar, God be pleased with her, realized that the matter was something serious. When Hazrat Abraham, peace be on him, was leaving her, she followed him and said, "Abraham, why are you leaving us? Here there is no water to drink and nothing to eat." Abraham wanted to answer, but due to an upsurge of emotions, he could not speak. Then Hagar said, "Are you leaving us here under Divine Command or at your own pleasure?" Abraham raised both hands toward heaven,

meaning thereby, that he was doing so under Divine Command. At this, full of faith and confidence, Hazrat Hagar, God be pleased with her, who had only one son and he was in the jaws of death, stopped moving farther, and at once said, "If that is the case, God will not destroy us."

After some time the little water they had was exhausted. Unable to bear the sight of the distress of the son, tossing, oppoessed with thirst, she climbed a hill in the hope that some person or some habitation might be visible from whom or from where some water might be available. But no vestige of water was visible as far as her eyes could see. She then came down distressed, and climbed upon another hill. From there, too, she could find no sign of water.

In such distress and agony, she ran up and down the hills, seven times, till at last, when her heart was sinking, thinking what would happen to the child, a voice came from Heaven, saying, "Hagar, go and see thy child, God has provided water for him." She went to her child and found a spring of water gushing forth near him. This is the spring which goes by the name of Zamzam, which means a song of joy. It may be Hagar herself named the spring "Zamzam," as this spring provided for her an occasion to sing in joy and in gratitude to God for saving her child from dying of thirst.

God provided water in this miraculous way. Now, the question was of food. By chance, a caravan lost its way and arrived there. They asked permission of Hagar to settle there as her subjects. Hagar gave them permission, and they began to live there as her and her son's subjects. Thus God made Ishmael a king before he grew up to a young man. (Bukhari)

In commemoration of this event, even today a pilgrim has to run up and down the hills of Safa nd Marwa seven times. This running signifies a determination to follow in the footsteps of Hagar. This running is tatamount to a declaration to sacrifice our near and dear ones for the sake of God.

In short, the Hajj is a very important institution of Islam. When one goes to Mecca, and follows all the rites of Hajj perfectly, one realizes how one who makes sacrifices for the sake of God is made to live forever.

THE HEAD OF THE AHMADIYYA COMMUNITY

HAZRAT KHALIFATUL-MASIH III's

HISTORIC TOUR OVER WEST AFRICA

Participation in the Opening Ceremony of a Newly-built Mosque in Sierraleon



Having visited Nigeria, Ghana, Ivory Coast, Liberia and Gambia, Hazrat Khalifatul-Masih visited Sierraleon. On Friday, May 8, he performed the opening ceremony of a newly-built mosque; named after the late Missionary-in-charge of Sierraleon, Al-Haj Maulana Nazir Ahmad Ali of Pakistan, who died in Sierraleon serving Islam zealously for a long time, and was buried in Bo. On this occasion, addressing the audience, he said:

"I am very pleased to see you. I am pleased because I consider each one of you as a sign of the fulfilment of the Word of God Who said to the Promised Messiah, peace be on him, 'I shall give you a large party of Islam.' You should bear in mind that the Ahmadiyya Jamat (community) is not a club. There is a great difference between a club or association and a Divine Jamat. A club or association is founded on mutual agreement, whereas a Divine Jamat is established by Allah, Himself, and receives strength from Him. Our All-Mighty and All-Powerful God has established this jamat. And He sent the Promised Mahdi, peace be on him, with a special purpose. The purpose is to strengthen faith in Allah and to bestow knowledge of Allah's attributes. It is this knowledge that develops and strengthens man's faith. When man attains this knowledge, he realizes that his success, both in this life and in the life to come, depends entirely upon Allah's succor and favor. So all his hopes are concentrated on Allah's pleasure. Such a person proceeds towards his purpose with self-confidence and firmness, and he witnesses brilliant signs of Allah's mercy and blessings. Such a man's will is strong, and determination firm. He personally experiences Allah's love and favors, which further increases his faith in the existence of God. He loses his own will and the Majesty of God prevails upon his whole self. His Divine Knowledge reaches its perfection, and Allah enters his heart, and does not like to leave him alone. God's Holy Spirit constantly guides him in all affairs. God Himself becomes his Guardian and Protector, and he is under the power of the Possessor of

Majesty, Power and Greatness. The stream of faith and knowledge gushes out of his heart even as water does from a sweet fountain. He finds pleasure in such experiences and he is lost in this pleasure which is reflected in his eyes and appearance.

"The Divine Light showers on him like rain, and his soul is clothed in Divine Beauty, and the signs of a new life appear in him even as leaves and flowers appear on twigs at the advent of Spring."

Explaining the philosophy of the mosque, he said that God, Himself is the Owner of mosques. The mosque is the House of One God. One who wants to worship the One God, whether he is Muslim or not, has the right to worship God there in his own way.

"The Promised Messiah," he said, "came to bestow light so that we may experience the light of true faith in ourselves. We should strive to attain virtue and righteousness and a spirit which is loved by Allah both here and in the Here-after."

"The world," he added, "has forgotten today its Creator, and is on the verge of destruction. Pray to God that He may, through His Grace, bestow on the earth His Own Light, Love and Knowledge, and save it from a terrible destruction."

LEAVES SIERRALEON FOR HOLLAND Soul-inspiring Sermon at the Hague Mosque

With heavy hearts and tearful eyes, the members of the Sierraleon Jamat bade farewell to their Beloved Leader, who having completed his historic tour over six countries of West Aftica, left for Holland by plane at 12:30 p.m. on May 14, 1970.

Before getting on board the plane, he shook hands with all those who came to see him off at the airport, and offered a long prayer, raising his hands. All members joined in the prayer. Having boarded the plane, waving his hands, he was saying, "Assalamu Alaikum wa rahmahtullahi wa barakatuhu" (Peace, mercy and blessings of Allah be upon you all!).

At 9:00 p.m., the plane reached Amsterdam where he was received by the missionaries and members of Holland, Switzerland and Germany, including our revered brother, The Honorable Sir Muhammad Zafrullah Khan, President, International Court of Justice, and Mr. Mahmud Rabbani, Counsellor, Quait.

Hazrat Kalifatul-Masih passed the night in the Mission House, and the following day he led the Juma Prayer in the mosque and delivered a Sermon in the course of which he

said that to the people of Africa he conveyed the Islamic Message of equality of men, universal brotherhood and love, the ignorance of and the indifference to which has led to the present day problems of the world. "The time has come," he said, "for the world to learn this lesson of equality, fraternity, and love. Man has learned how to destroy his fellow beings with hydrogen and atom bombs, but he has not learned to love them. He has learned to hate, but not to love."

Mentioning how the Holy Prophet, peace and blessings of Allah be on him, established the equality of men, Hazrat Khalifatul-Masih cited the case of Hazrat Bilal (Allah be pleased with him), who was a slave of a Meccan chief and was severely persecuted by his master on account of his accepting Islam, and was later ransomed by a Muslim. After the conquest of Mecca, the Holy Prophet, (peace and Blessings of Allah be on him) giving a banner to Hazrat Bilal (Allah be pleased with him) declared to the chiefs of Mecca, "Whoever would take shelter under the banner of Bilal would be secure." Bilal, who was once a slave, was made the haven of security for his masters, demolishing there-by all distinction between man and man, master and slave.

Hazrat then said that on account of conveying this message of Islamic equality, fraternity, and love to the people of Africa, a great responsibility has devolved on our shoulders. We are now to show that what we say, we do. We are to raise these oppressed and depressed brothers intellectually, morally, and spiritually. "*Allah, The Most Exalted, has informed me,*" he said, "*that if we carry out this responsibility, the Day of Victory of Islam will be very near, and a great revolution shall take place within fifteen to twenty-two years. If these oppressed Africans do their duty, and we, too, fulfill our obligations, they will become the leaders of the world. God's Grace and Mercy is not the monopoly of any people.*"

Continuing, he said:

"Through the Grace of Allah, the Moon of Hope has risen in Africa. The people there have seen it rising on their horizon, but it is still the first night of the moon, and it looks like a bow. The Promised Messiah, peace and blessings of Allah be on him, has claimed to be the "Full Moon," so we should pray to Allah that this Moon of the first night may soon develop into a Full Moon of the fourteenth night, and illumine the nook and corner of Africa."

Continuing, he further said:

"Of course, we are to propagate to Europeans, too. But

these people are now too much engrossed in wordly and material pursuits to attend to moral and spiritual ends. I pray that these people, too, may recognize their Creator, and be saved from the destruction to which they are being drawn by their own actions. To us, according to the teachings of the Holy Prophet, peace and blessings of Allah be on him, all are equal; There is no distinction between an Arab, and a non-Arab, and, for that matter, between Africans and Europeans. So let us try to win the hearts of all the nations of the world. If we make efforts, and, at the same time, pray, we shall, Insha-Allah, certainly succeed."

In conclusion, he said:

"I have made a project of setting up dozens of schools and health centers in Africa. There is another scheme which will require one hundred thousand pounds. I have faith and trust in Allah that He will certainly help me. *If we offer monetary sacrifice, and also volunteer our services, and at the same time pray to Allah, maybe soon, may, within ten years, we shall win the hearts of the vast majority of the people there. They deserve this favor, and we owe this responsibility. May Allah enable us to realize our obligations! Amen!*"

Besides the Ahmadis of Holland and Denmark, a group of Unitarian Christians attended the Sermon. Mr. Ruling, Imam of Indonesian Muslims was also among the audience. After the sermon, they all had a long talk with Hazrat.

Later the same evening, the counsellor of Quait, Mr. Mahmud Rabbani, gave a dinner in honor of Hazrat to which our Missionaries and Sir Muhammad Zafrullah Khan and some other local gentlemen were also invited.

A tea party was given in Peace Palace by the President of the International Court of Justice, Sir Zafrullah Khan. All the justices and other officials of the court participated. One Embassy also invited Hazrat and his companions to a dinner.

During his short stay in Holland, Hazrat Khalifatul-Masih visited some historical places and gardens of Holland, too.

TWO ANECDOTES OF THE LIFE OF THE PROMISED MESSIAH

All-World Religious Conference in Lahore in 1898

and

A Revealed Sermon in 1900

By Mirza Mubarak Ahmad



MIRZA MUBARAK AHMAD

In the latter half of the year 1894, a Sadhu Swami Shogan Chandar came to Qadian, and told the Promised Messiah, peace be on him, that he was in search of Truth. The Promised Messiah said to him that the very purpose of his own advent was to settle differences between religions and to show mankind the way that leads to the True God. So if the Swami could arrange a conference in Lahore, in which the

representatives of all religions might set forth the excellences of their respective faiths, and thereby help people to find the way to God, it would be an act of great merit and a great service to mankind, and would help people recognise Signs of their true Lord and Master. Being impressed by the suggestion of the Promised Messiah, the Swami went to Lahore, met leaders of different religions, and succeeded in arranging a Conference. It was proposed that representatives of all religions should be invited to read papers on the Existence and Attributes of God and on the Principles of their respective faiths, concerning five points propounded by the Conveners of the Conference. The Promised Messiah, peace be on him, wrote an exhaustive paper dealing with those five points, and, several days before the Conference, published a handbill in which he proclaimed:

“God has revealed to me that:

"1. My paper shall be upheld and shall prevail over all other papers that may be read in the Conference.

"2. This paper will be a means of the manifestation of the Greatness of God, and, as a result of its advocacy of the teachings of Islam, all other religions will pale before it like the Jewish tribes of Khaibar, and their banners will be lowered.

"3. With the publication of this paper, Qurânic Truth shall prevail, and the light of Islam shall spread till it completes its circle of diffusion." (Ishtihar, December 21, 1898.)

This All-World Religious-Conference was held in Lahore on December 26, 27, 28 and 29. In it the representatives of Islam, Christianity, Hinduism (both Sanatan Dharm and Arya Samaj), Sikhism, Brahmo Samaj, Free Thinkers, Theosophical Society and other faiths presented their respective beliefs and doctrines. The Promised Messiah's paper was read by his devoted Companion, Maulvi Abdul Karim of Sialkot. Bhai Abdur Rahman says: "While the paper was being read, I heard Hindus, Sikhs, Aryas and Christians, saying spontaneously, 'Subhanallah, Subhanallah!' (Glory be to Allah! Glory be to Allah!). The audience, which consisted of thousands of people, was sitting motionless, like lifeless statues, listening with rapt attention. It would have been no wonder if birds had alighted and perched on their heads without being noticed. The paper seemed to have gripped all hearts; no sound, not even that of breathing, was audible except the sonorous tones of the reader of the paper. Would that I had the ability to describe even one tenth of what I saw and heard at that time! There was not a single heart that did not feel the joy and pleasure of the hour. There was not a single tongue that did not acknowledge and praise the beauty and excellence of the paper.

I saw and heard many Hindus and Sikhs embracing Muslims, and saying: "If this is the teaching of the Qurân, and if this is Islam, as described by Mirza Sahib, we shall be constrained to accept Islam tomorrow, if not today." (Ashab Ahmad.)

Munshi Jalaluddin, who made a fair copy of the paper to be read in the Conference, says that the Promised Messiah, peace be on him, once said: "I had said a prayer over every line of this paper."

The paper was published in book form and has been translated into English and some other languages. I appeal to Ahmadi brothers, living in different parts of the world, to take a special interest in its wide circulation, because it carries with it the special grace and blessings of Allah. I would also appeal to them to translate it into their own

languages and circulate it far and wide in their respective countries so that Qurânic Truth may prevail and the light of Islam spread into all corners of the earth.

I now turn to the speech—a sermon of the Promised Messiah. In 1900, the Promised Messiah, peace be on him, delivered a sermon in Arabic, known and published as “Khutba-i-Ilhamia” (The Revealed Sermon). As its name indicates the sermon was Divinely inspired. Let me quote Bhai Abdur Rahman again:

“On the day of Eidul-Azha, the Promised Messiah, peace be on him, announced that God had commanded him to deliver the sermon in Arabic that day, and that He had granted him the capacity to do so. The Eid Prayer was led by Maulvi Abdul Karim Sahib. After the Prayer, the Promised Messiah, peace be on him, delivered a short sermon in Urdu in which he enjoined amity, unity and fraternal love. He then asked Hazrat Maulvi Nuruddin and Hazrat Maulvi Abdul Karim to sit near him and directed: “Whatever I am going to say now is divinely inspired, so take it down carefully that it may be safeguarded, for, later, I myself may not be able to recall what I say now.” (Ashab-i-Ahmad, Vol. I, Tradition reported by Bhai Abdur Rahman.)

Then he sat down in a chair, at the central door of the Aqsa Mosque, facing east, and started his speech in Arabic, the first sentence of which was:

يَا عِبَادَ اللَّهِ فَكُرُّوْرِافِنْ يَوْمَكُمْ هَذَا
يَوْمَ الْأَضْحَى، فَإِنَّهُ أَوْدَعَ آسِرَاتِ
لِأُولَئِنَّ (خطبة الهامية)

“O servants of Allah, ponder over this Day which is the Day of Sacrifices, because Allah has invested it with numerous blessed mysteries for the wise.”

Hazrat Bhai Abdur Rahman says: “When the Promised Messiah, peace be on him, took his seat on the chair and started the lecture, it seemed as if he had been transported to the other world. His eyes remained almost closed, and his blessed face appeared so luminous, as if Divine light, having enveloped it, had illuminated and made it lustrous. At that time, one could not gaze at his face. His forehead radiated bright rays of light that dazzled the eyes of those who looked at it. The blessed tongue that was in motion

was, of course, his, but it seemed as though some external force was compelling it to move. To give a word-picture of his complete surrender to and his concentration on Allah, his reliance upon Him, his ecstatic condition, self-oblivion and absorption in the Divinity, is beyond human power.”

After he had finished speaking, the audience requested an Urdu translation of the speech. So, Hazrat Maulvi Abdul Karim gave an Urdu version of this eloquent, impressive and miraculous Arabic speech. (The speech is to be found in the first thirty-eight pages of the book, “Khutba-i-Ilhamia”. In the course of the translation, at one place, the Promised Messiah, peace be on him, under some Divine inspiration, rose from the chair and went into prostration. Along with him the audience also fell prostrate before their Heavenly Lord. (Ashab-i-Ahmad.)

Regarding this miraculous speech, the Promised Messiah, peace be on him, says:

“Subhanallah! (Glory be to Allah!) At that time a hidden fountain was gushing out. I do not know whether it was I who was speaking, or some angel was speaking through my tongue, for I knew that I had no share in this speech. Self-made sentences came out of my mouth, and every sentence was a sign for me. It is an Intellectual Miracle shown by God, and none can present the like of it.” (Haqiqatul Wahi, pp. 362-363)

This is a very brief account of the character of the Divinely Commissioned Reformer of this age, whose whole life was full of Divine signs, miracles, Divine help and blessings. I shall now conclude my speech by quoting a comprehensive note about his character, recorded by Hazrat Meer Muhammad Ismail; Allah be pleased with him. Hazrat Meer Sahib writes:

“The Promised Messiah, peace be on him, was endowed with perfect morals. He was extremely compassionate and merciful; he was charitable and hospitable; he was the bravest among men; he advanced like a lion to meet trials before which a man’s heart would sink. Forgiveness, forbearance, generosity, honesty, integrity, humility, patience, thankfulness, self-sufficiency, modesty, chastity, diligence, contentment, faithfulness, informality, simplicity, kindness, respect and reverence for God, His Prophet and religious divines, fortitude, moderation, giving every one his due, fulfilment of promise, alertness, sympathy, propagation of faith, training and instructing, sociability, prudence, dignity, purity, liveliness and good humour, fidelity, self-respect, beneficence, respect for others, optimism, valour, resolution,

jealous regard for a cause, cheerfulness, broadmindedness, self-control, sacrifice, punctuality and good use of time, management and administration, dissemination of learning and Divine knowledge, love of God and His Prophet, and perfect obedience to the Holy Prophet were the traits of his character. He had a magnetic charm and possessed a peculiar fascination. He inspired awe and had a blessed personality. He was affectionate, his words were impressive and effective, his prayers efficacious. His Companions sat by him, in a circle, like moths around a lamp, and their hearts were washed clean automatically.

"In short, he presented to the world an example of character and conduct that was miraculous. He was a model of manly beauty and moral excellences. If he was the counterpart of any person, it was of the Holy Prophet, peace and blessings of Allah be on him, and of none else. I can cite examples and incidents illustrating every trait of his character mentioned here; there is not the least exaggeration in it.

"I saw him first when I was a child of two years. Then I continued to see him till he disappeared from my sight, when I was a young man of twenty-seven. Citing Allah as my Witness, I assert that I have never seen anyone better, more well-behaved, more pious, more righteous, more absorbed in love of God and the Prophet. He was a light that appeared in the world for humanity. He was a rain of mercy that was showered on the earth after a long spell of drought, and made the earth green and verdant."

Finally, I supplicate our All-Merciful and All-Forgiving Lord:

Heavenly Lord, I have, in accordance with my limited knowledge and power of understanding, related in this gathering some incidents of the holy life of Thy Promised Messiah, peace be on him, so that, his followers may walk in his footsteps, and be imbued with the character with which he desired to see his Community invested.

Gracious Lord, through Thy sheer grace, convert us, in the true sense of the term, into a holy Community of Thy Holy Messiah, and grant us the strength to pursue the path of Thy Pleasure.

Let not, Lord, any design of our opponents, any trial or tribulation, any false notion of our dignity, any base desire, any spite or rancour, any conjecture based on defective or presumptive evidence, lead us astray from the right path. Lord, shower Thy grace upon us, for nothing can be achieved and accomplished without Thy grace. Amen. All praise belongs to Allah, Lord of the Worlds.

FUNDAMENTALS OF PEACE

Sir Muhammad Zafrulla Khan

President, International Court of Justice

Address delivered at the World Conference of
Religions for Peace, held in Kyoto, Japan

(continued from last issue)

PURPOSE OF CREATION OF MAN



MUHAMMAD ZAFRULLA KHAN

(30:31) Evil enters from outside; it can be kept out but should any steal in the way to win back to purity through prayer, sincere repentance and reform is open.

All through his history man has been provided with revealed guidance through the Prophets and divine Messengers. "There is no people to whom a Messenger has not been sent." (35:25)

God has charged Himself with providing revealed guidance whenever it is needed. (92:13) He has also promised that He would guide along the paths that lead to Him all those who strive after Him. (29:70) He has directed: "When there comes to you guidance from Me, then who so follows My guidance, he will not go astray, nor will he come to grief. But whosoever turns away from My Reminder his will be a strait life, and on the Day of Resurrection We shall raise him up blind. He will implore: Lord, why hast thou raised me up blind while I possessed sight before! He will be told: Thus it is, Our Signs came to thee and thou didst disregard them. In like manner wilt thou be disregarded this day." (20:124-127) This is an assurance and a warning that divine guidance is forthcoming at all times. We must seek it earnestly and may disregard it only at dire peril.

God's concern for His creatures and the bounties He has bestowed upon them do not stop there. In addition to the inestimable gifts already mentioned, namely, man's faculties

and capacities and Divine guidance, the universe, having been bound by law, operates all the time for the promotion of man's beneficent purposes and designs.

"How can you deny Allah, when you were without life He gave you life, then He will cause you to die, then He will restore you to life again and to Him shall be your return. He it is Who has created for you all that is in the earth." (2:29, 30)

"Allah is He who created the heavens and the earth and caused water to come down from the clouds and brought forth therewith fruits for your sustenance and He has subjected to you the vessels that sail through the sea by His command and has subjected to you the rivers. He has also subjected to you the sun and the moon, both performing their functions constantly. He has subjected to you the night as well as the day. He has bestowed upon you all that you required of Him. If you try to count the favours of Allah you will not be able to number them. Truly, man is very unjust, very ungrateful." (14:33-35)

"Your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day which pursues it swiftly. He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, Lord of the Worlds." (7:55)

"He has pressed into service for you the night and the day, and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason." (16:13)

The two fundamentals that the universe is bound by law and that everything in it is designed for beneficent service are at the bottom of all science and technology. There is neither incongruity nor flaw in the universe. (67:4)

On the basis of this assurance man can embark upon his study of God's law which is in operation in the universe in the full confidence that his study will prove fruitful. If conformity to law and orderliness were not characteristics of the universe no progress in science could be achieved. If fire were to boil water one day and to freeze it the next all would be confusion. Because of the assurance that everything in nature conforms to law and is beneficent there has never been in Islam the so-called conflict between science and religion. Science in fact is the handmaiden of religion and proves its truth and wisdom at every step. That is why almost every page of the Quran draws attention to the phenomena of nature and urges reflection upon them describing them as Allah's Signs. For instance:

"In the creation of the heavens and the earth and in the alternation of night and day, and in the ships that sail in the sea with that which profits mankind, and in the water that Allah sends down from the sky and quickens therewith the earth after its death and spreads out therein all kinds of beasts, and in the courses of the winds, and the clouds pressed into service between the heaven and the earth, are indeed Signs for a people who understand." (2:165)

"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; those who remember Allah, standing, sitting and lying on their sides, and ponder over the creations of the heavens and the earth." (3:191, 192)

"He it is Who sends down water for you from the clouds; out of it you have your drink and there grow from it plants on which you pasture your cattle. Therewith He also grows corn for you and the olive and the date-palm and the grapes and all kinds of fruits. Surely, in that is a Sign for a people who reflect. He has pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason. He has pressed into service for you the things He has created in the earth, varying in colours. Surely, in that is a Sign for a people who take heed. He it is Who subjected to you the sea that you may eat therefrom fresh flesh and may take therefrom ornaments which you can wear. Thou seest the ships ploughing through it that you may thereby journey and that you may seek His bounty and that you may be grateful. He has placed in the earth firm mountains lest it roll beneath you, and rivers and paths that you may take the right way." (16:11-16)

"Verily, in the heavens and the earth are Signs for those who believe. In your own creation and in that of all the creatures which He spreads out in the earth are Signs for a people who possess firm faith. In the alternation of the night and day and the provision that Allah sends down from the sky whereby He quickens the earth after its death and in the courses of the winds, are Signs for a people who try to understand. These are the Signs of Allah which We rehearse unto thee with truth." (45:4-7)

Whenever a phenomenon is described as a Sign of Allah there is an urge towards contemplation and study of it so that by apprehending the laws that govern and regulate the Signs of Allah, man may add to his knowledge and through such knowledge progressively increase his mastery over and control of the forces of nature and apply those forces to his

service, that is to say, towards the promotion of mankind's welfare.

Man is thus most favourably situated in respect of the achievement of the purpose for which he has been created. He must, however, make sure that his use of all that has been bestowed upon him and has been provided for him is beneficent.

"Keep in mind the exhortation of your Lord; If you will use My bounties beneficially I shall continue to multiply them unto you, but if you neglect them or misuse them My punishment is severe indeed." (14:8)

With all this continuously made available to us and within our reach, why has our alienation from our Beneficent Creator reached the point that we are told: God is dead; He has died as a historical fact in our age?

It is a truism that God is not perceptible through our physical senses, but it is equally true that He has ever manifested Himself through the operation of His attributes.

"Your eyes cannot perceive Him but He manifests Himself before your eyes. He is the Imperceptible, the All-Aware." (6:104)

Every part of His creation proclaims His existence, sings His praise and glorifies Him. The most familiar form of experience of God, however, is through the acceptance of prayer and through becoming the recipients of His word, both of which are means of communion with Him.

"Your Lord says: Call on Me I will respond to you." (4:61)

"When My servants enquire from thee, O Prophet, concerning Me, tell them: I am close. I answer the prayer of the suppliant when He prays to Me. So should they respond to Me and have firm faith in Me, that they may be rightly guided." (2:187)

To those who are steadfast in their faith in Him, He manifests Himself at every step in diverse ways.

"Upon those who affirm: Our Lord is Allah; and then remain steadfast, descend angels assuring them: Have no fear nor grieve, and rejoice in the garden of Allah's pleasure that you were promised. We are your friends in this life and in the hereafter." (41:31,32)

Within the discipline to which I have the honour to belong continuous experience of God through communion with Him is most common. The truth is that Allah never withdraws

Himself from His creatures. It is we who turn away from Him and shut the door of communion upon ourselves. We choose to draw close the blackout curtains around us and then pretend that there is no light or that light is denied. We stuff our ears with cotton-wool and assert that there is no response to our applications. Indeed, we have almost forgotten the habit of humble, earnest, sincere, yearning supplication.

Those who so confidently affirm: God is dead; are at pains to explain that He did create the universe, was alive but is not so any more. At the bottom of their assertion is the conviction that He heard and spoke through the ages but they assume that He no longer hears and speaks and that, therefore, He is no longer alive. In fact He hears and He speaks the same as He always did and always will. All that is needed is to have faith, to keep our hearts open and to put ourselves in tune with Him in complete humility and in utter sincerity.

The guidance set forth in the Quran is all comprehensive, is universal and is for all time. That is why unlike the previous scriptures it is conveyed in the very word of God as had been foretold:

"I will raise them up a Prophet from among their brethren like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken to My words which he shall speak in My name I will require it of him." (Deuteronomy 18:18,19)

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come." (St. John 16:12,13)

The word of God possesses the same quality as the work of God, that is to say, it is alive as the universe is alive and keeps abreast, indeed ahead, of all developments and perpetually yields guidance as the pattern of human life goes on changing a dynamic world.

(to be continued)

THE ECONOMIC STRUCTURE OF ISLAM

ZAKAAT

Malik A. Mannan M. A.



In spite of all the precautions against the accumulation of too much wealth in a few hands, it is possible that shrewd people with exceptional business craft may dodge or jump the barriers to obtain possession of wealth to an extent injurious to the well-being of the masses. Islam provides to meet this situation by the following means:

Zakaat is a tax levied by Islam upon wealth of all kinds provided it exceeds a certain minimum and remains in the possession of a man for one full year. This tax, about $2\frac{1}{2}\%$ is payable on the total value of live stock, agricultural produce, merchandise of all kinds, and the proceeds are devoted entirely to the service of the poor. The taxable minimum in the case of coin is 40, provided the sum never falls below that figure in the course of the year.

It should be carefully noted that this is not a tax on income but on capital holdings. Only jewellery, generally kept in common use by women, or jewellery occasionally lent to poor people free of charge, is exempted. Zakaat on jewellery that does not commonly remain in use is most essential.

Zakaat, of course, is payable every year as long as the wealth in one's possession does not sink below the taxable minimum, and it is paid not on capital alone, but on the sum-total of the capital and the income it fetches. The moral basis of tax, according to the Islamic point of view, lies in the fact that owing to defective standards for measuring the value of parts played for capital and labor in the production of wealth, the poor receive rather less than their due share; and Zakaat, among other things, is designed to compensate them for this loss.

What goes to the poor from the Zakaat funds is not charity from the Islamic point of view, but something that belongs to them of right. Over and above this Zakaat, voluntary charity is given great importance by Islam which appeals repeatedly to the rich to be mindful of the hardships of the poor, the weak, the infirm and the orphan. Voluntary effort to relieve their distress is counted among the most commendable virtues, meritorious in the eyes of God and essential for ones

own spiritual uplift. This emphasis on charity also helps materially to redistribute the wealth that comes to be accumulated in the hands of the rich.

Then there are people who accumulate wealth for the pleasure afforded by the mere possession of these hoards. Islam denounces this tendency, too, in no uncertain words:

"And those who hoard up gold and silver and do not spend it in the way of Allah, announce to them a painful punishment on the day when it shall be heated in the fire of hell, and their foreheads and their sides with their back shall be branded with it. This is what you hoarded yourselves so now taste what you hoarded. (The Holy Quran 9:34-35)

Those who hoard up wealth and thereby shut it out of circulation, inflicting grave economic disadvantages upon society, are thus given a terrific warning in this passage.

In short, Islam denounces all those tendencies and desires which actuate a man to hoard up wealth. When those desires themselves are curbed for the satisfaction of which these heaps of wealth were required, the heaps naturally cease to be so desirable that for their sake a man would sacrifice. Where money cannot be used to win renown of the turf nor on pleasures of the table nor on games of chance of which the element of suspense and great excitement recommends them to some temperments; nor on lordly establishments and palaces; nor on such fads as go by the name of "Art Collecting," there is left no scope for anything but a simple, straight-forward, useful life, for which purpose extra large sums of money are not needed. In a society permeated by this spirit, sensible people are not driven to get frantically mad on raking in gold even if in the process they must barter away their souls to the devil.

Thus the economic structure in Islamic society combines individual freedom with state control in proper measures. It authorizes the State to intervene to a certain extent and to a certain extent leaves the individual free. Freedom of action reserved for individuals is meant to enable them to build up assets cashable spiritually in the life to come, and to leave the field of a healthy competition in good deeds open; while state control is intended to protect the poor from economic ruin at the hands of moneyed people through undue exploitation. In other words, to the extent of affording adequate safeguards against the destruction of human society, state control is necessary; but where spiritual needs and the advantage of a healthy competition so demands, individual liberty is duly guaranteed. Full scope is thus given to the part of the individual and to his desire to earn merit in the life, Hereafter, which factors also open up endless

possibilities of progress through an interplay of the forces of healthy competition. At the same time, state control, in its sphere, ensures a fair and square deal for the poor, lest through their weakness and inability to protect their own interests the economic life of the community should come to be based upon injustice and oppression, and deprive any section of society of the means of progress and self-expression.

Evidently, then all religions, in general, and Islam, in particular, view economic problems in a triple light combined into a single broad beam, comprising economic, religious and moral considerations. Purely economic solutions cannot be tolerated because such solutions necessarily flow over into the moral and religious spheres which admit of no interference. A man who does not believe in religion would view economic problems only as such. But a man devoted to religion would not judge an economic system on purely economic grounds; he would demand an economic system satisfactory on all the three planes — economic, moral/religious.

It should be carefully borne in mind that we, the Ahmadies, bear enmity to no one: we desire the good and welfare of all. Even for our worst enemies we have not the slightest vestige of ill feeling in any corner of our heart. Our only desire is that there should be peace in the world, with fine moral qualities prevailing everywhere; that consolidated with spiritual strength and discipline, the law holding sway over the universe should be the law of God and his Apostle. We desire that whatever social, economic, or political system prevail in this world, it should leave to God and his Apostle the sphere of human life which rightfully and properly belongs to them; that people who wish to live by the laws of God, should not be forced to deny them.

A LETTER FROM EAST PAKISTAN
A True and Impartial Version of
What Recently Happened in East Pakistan

— An Editorial Note —

Here is an account of the recent tragic happenings in East Pakistan from one who, as a permanent resident of Dacca, witnessed everything personally, and, as Provincial Head of the Ahmadiyya Community, visited Ahmadio in several severely affected areas, and gathered first hand information of what happened there. Besides, he belongs to a Community which is renowned for its scrupulous honesty and integrity, and also for its non-partisanship in politics. So this account may be taken as most reliable. — Ed.

My dear brother,

Peace and the blessings of Allah be on you!

Pakistan passed through the greatest ordeal since its creation. The evil designs of the enemies were so grave and comprehensive that none except those gifted with spiritual insight could believe and foresee its survival. The Hand of Allah moved quickly over the situation and He saved Pakistan according to His promise to the Promised Messiah (Peace), which reads "Surely I shall come to your aid with My Army suddenly." At every time of grave danger to the existence of Pakistan, the Divine assurance has been fulfilled, and it will continue to be fulfilled whenever there would be a threat to its existence in the future. Allah has created Pakistan as the home of Islam and He will Himself guard its existence for the triumph of His religion Islam throughout the world. The enemies ought to fear Allah, take a lesson for the future and submit to Him as warned by Hazrat Khalifatul-Masih III in his London Speech in 1967.

The Pakistan Govt. and West Pakistanis showed the greatest patience in the face of worst provocation. The President left no stone unturned for peaceful transfer of power. The Government and the Pakistan Army chose to suffer the worst humiliation for the sake of settlement and good of the country. They were ready to yield everything short of only disintegration and dissolution of Pakistan. But Shaikh, the Panther in Sheepskin, a tool in the hands of enemies of Pakistan, making somersault after somersault, threw his election assurance to the wind and revealed the hideous face of his masters beyond. He had assured a strong Pakistan to the people, but after election, at the end, he

betrayed by demanding complete separation and dissolution of the country. Urdu language was damned, Urdu sign Boards were pulled down, Urdu speaking men were humiliated and killed, their shops and goods looted, Islam was given the goodbye rather badbye, Islamic literature even in Bengali was damned, greetings of Assalamo-alaikum were displaced by "Joy Bangla," "Tauhid" was discarded yielding place to worship of Shahid Minars. Slogans of Allahuakbar was abandoned, the urchins ruled the country, dictating to all from the Chief Secretary to the peon, from the factory owners to the labours and drivers of conveyances to passengers, to shopkeepers and all, extorting money and things from any one they liked and come upon, and thus creating complete lawlessness in the country. The Pak Army remained under self-imposed besiege in the barracks and was driven to the position of the camel of Prophet Salih, sign of God to the people of Samud. They too were challenged and harassed by the urchins, if they came out for marketting. They were denied articles of necessities of life and even milk for the children. They particularly bore all tortures similar to the camel of Prophet Salih. Ultimately the flag of Pakistan was burned and the accursed flag of "Bangla Desh" raised on the 23rd March, 1971. The president did not still give up hope and pursued his noble efforts. But the greatest Mirzafar (traitor) so far born, uttered his master's voice, claiming complete dissolution of Pakistan. The country was raised to the point of flaming fire by newspapers, Radio, Television, female and male students, professors and politicians in meetings and processions, bringing down veritable Qiamat (Doomsday) upon Islam and Pakistan. A fullscale revolt in the early hours of the 26th March, 71 was arranged secretly by the tyrant Shaik, with monstrous programmes of murders, arson, loot and devastation throughout the country. If the programme had matured, we do not know whether anything would have been left of East Pakistan. First the Army and the West Pakistanis would have been wiped out and then the Indian Army, with which the Shaik was in league, would have wiped out entire Bengali Muslim population from existence in this province. The Indian muslims would also in due course have been the victims of Brahman Raj. We shudder to think of the consequences. But Allah is great. His indignation and wrath was roused. He manifested His Power through a handful Army of 10,000 only against estimated 2 lacs of arrogant Shaik's retinue. Govt. seized time by its forelock and started action by midnight between 25th & 26th March, 1971.

It was a miracle. Such terror seized the sinful that the enemies were completely routed in the twinkling of the eye wherever the army turned its face to. The army recovered every inch of the country from the grasp of the devil. It was a noble and glorious victory that a handful of Army could dare and achieve in a short time against heavy odds. Through Allah's grace the situation underwent a complete change over the face of the country. Misrule of the urchins was gone, Shahid Minors were smashed, greetings of As-salmo alaikum and slogans of Allaho Akbar were restored. The designs and hopes of the enemies were dashed to the ground. Pulse of Pakistan beat anew in this part of the country. Allah saved this country. All praises are due to Him. Pakistan Paindabad! (Long live Pakistan).

All the news of alleged devastations by the Army as propagated by India, through her agencies, are totally false. The loss of lives by Army Actions was insignificant in comparison to the magnitude of the plot and the catastrophe that had to be met to save the country. Of course there has been much loss of lives and properties but that was done by the tyrant Shaik's followers. After military action started, in places where they could not yet reach, the Shaik's soldiers brutally killed about a lac of harmless and innocent non-Bengalee men, women and children, and destroyed and looted and arsoned their properties. When the details of the butchery would be told, the world would shudder in great horror and disdain. These have not appeared in the press. But the affected relatives in the West, in every city and town, and in the rural areas, have known of the barbarities. But they exercised the utmost restraint and did not retaliate upon the Bengalees living in the West wing either by doing harm or by words, as I personally witnessed during my stay at Rabwah for a month and my visits to different Jamats from Peshawar to Karachi. God bless them! They were molested and tyrannised here, and they and the Army took noble revenge by again laying down their lives to save the country from eternal slavery and damnation. All praises are due to Allah. May He save the country from the evil designs and machinations of the enemies, and grant peace, progress and prosperity! Amen!

During the period of Fitna (Disturbance) some of our friends bore shahadat (martyrdom). They are (1) Ten Ahmadis in Chittagong District. Of them 4 were of Rabwah, West Pakistan. (2) One Bengalee and two Non-Bengalee Ahmadias at Mymensingh. (3) One Bengalee at Tabaria (Natore). (4) Five Non-Bengalee Ahmadias at Dinajpur. All

Ahmadees of Dacca and Brahmanbaria are, through Allah's grace, safe.

Please convey my salams to all brethren there with request for prayers for our country and for us.

Yours sincerely,
Muhammad, Provincial Ameer
East Pakistan Anjuman Ahmadiyya

**THE 24th ANNUAL CONVENTION
OF
THE AHMADIYYA MOVEMENT IN ISLAM**

The 24th Annual Convention of the Ahmadiyya Movement in Islam in America will, Insha Allah, be held at Ambassador Hotel, 1412 K Street, N. W., Washington, D. C. 20005, (202) 628-8510, on September 3, 4, & 5, 1971. The purpose of this Gathering is to inspire living faith in and love for the Living and Loving God, foster true sympathy for mankind, promote the feelings of universal brotherhood, and discuss the solutions of the problems that face humanity today, and the means to attain the sublime purpose, for which man has been created by God, namely, to become His image. Distinguished speakers from different parts of U.S.A. and Canada will speak in this Conference, and delegates from the different states of the U.S.A. and Canada will attend it Insha Allah.

ALL ARE CORDIALLY INVITED TO ATTEND.

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.

(Continued on Back Page)

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon Him)*

- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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